

AUGUST 10, 1960

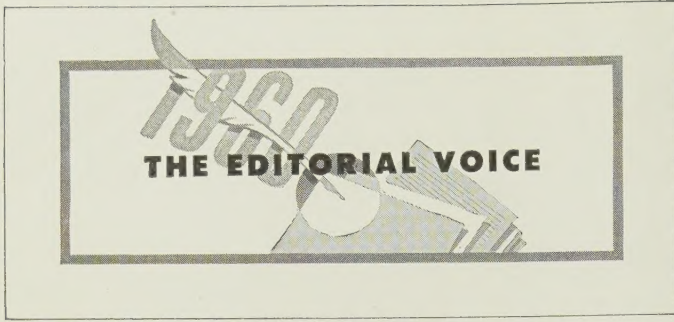


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AUG 8 1960



THE DEADLIEST SINS OF ALL

A great preacher, now deceased, to whom I used often to listen with profit and delight, would sometimes shout dramatically, "God never classifies sin."

His words were intended as a protest against a careless attitude toward certain forms of sin, and in their context I agreed with them. Nevertheless God *does* classify sin and so does the law of the land, and so does the conscience of every man.

As various serpents differ from each other in their power to kill, so various sins carry different kinds of venom, all bad, but not all equally bad, their power to injure depending upon the high or low concentration of iniquity they carry in them.

Within the precincts of religion are sometimes found certain sins which I want here to mention. These may be classified under three heads: Sins committed out of weakness, respectable sins more or less allowed by everyone, and sins that have been woven into the religious fabric until they have become a necessary part of it.

No sin is to be excused. Every sin carries its own penalty. But the sin committed on impulse or the sin committed out of weakness over the protests of the heart surely does not carry the same deadly charge as those done with brazen deliberation. From such a sin there is complete deliverance by the power of Christ; and from such there is more *likely* to be, since it is a grief to those who commit it.

Sins of the second category are those that exist with the sanction of or at least the connivance of the church, such as pride, vanity, self-centeredness, levity, worldliness, gluttony, the telling of "white" lies, borderline dishonesty, lack of compassion for the unfortunate, complacency, absorption in the affairs of this life, love of pleasure, the holding of grudges, stinginess, gossiping and various dirty habits not expressly forbidden by name in the Scriptures.

These sins are so common that they have been accepted as normal by the average church and are either not mentioned at all or referred to in smiling half-humor by the clergy. While not as spectacular as a roaring week-end drunk or as dramatic as a violent explosion of temper, they are in the long run more deadly than either, for they are seldom recognized as sin and are practically never repented of. They remain year after year to grieve the Spirit and sap the life of the church,

while everyone continues to speak the words of the true faith and go through the motions of perfunctory godliness, not knowing that there is anything wrong.

There is another kind of sin which for sheer turpitude must rate before those mentioned and very near to the sin that is unpardonable. It is the kind that has become incorporated into the structure of popular religion and is necessary to its success. From this kind of sin I have never known anyone to turn away after it got working for him. It appears to destroy its victims utterly.

So no one will be left guessing let me be specific. I refer to the methods used by various leaders to promote Christianity, by means of which they gain some kind of success but which are themselves basically evil. Here are a few examples:

Telling falsehoods about the size of crowds, the number responding to the invitation and the impression made upon the city. Using the tricks of psychology known to every showman, piously pretending that they are the very workings of the Holy Spirit. Humbly praying for things in the presence of persons known to be well off and suggestible, and then devoutly testifying to answered prayer. Building a big reputation for being men of faith when the whole procedure is based upon a shrewd knowledge of human nature. Retaining publicity men to keep their names before the public and allowing the impression to get abroad that it is all the result of spontaneous public interest.

Still other deadly sins exist within the very circles that make pretense of the most advanced type of godliness; such, for instance, as professing great compassion for the sick, conducting giant meetings for the purpose of bringing healing to them, but slyly separating the hopeless cases from those less serious and more susceptible to psychological impressions, and all the while growing rich on the miseries and pains of humanity. Some of these prophets own large estates, drive huge cars and boast of fabulous wealth tied up in equipment, while the suffering multitudes whose blood they suck hobble or crawl or are carried to meetings.

Investigation of one such man carried on by some godly pastors revealed that he had been hiring healthy persons to come up for prayer and pretend to be healed. This was done, he explained when faced with the deed, to "encourage weak faith." Thus lying and deception were deliberately made a part of the purported methods of the Holy Spirit.

Others base everything on the power of money and personality, yet testify that they are trusting wholly in the power of the Spirit. And many introduce into their religious work every gimmick known to the world, and so destroy the very thing they profess to cherish.

It is sufficient evidence of the moral insensibility of such men that they violently resent even the mention of these things; and it is further proof of the success of their methods that the very public they have betrayed will rush to defend them.

*Spiritual isolationism is a barrier to
a Christian's fulfilling the great commission . . .
it has no place in the church of Jesus Christ*

The World's Appeal for Help

By MARK O. HATFIELD

Governor Hatfield

On the opening night of General Council in Portland, Ore., Governor Hatfield addressed the delegates. Following his words of greeting and welcome, he spoke with deep conviction concerning the responsibility which Christians have toward the world in need. His message was so completely in harmony with the character and aims of The Christian and Missionary Alliance that it became the keynote for the Council. It appears here in condensed form.

MANY of you here tonight can recall the years prior to World War II. You remember the strong sentiment there was against our becoming involved in Europe's political problems. You know how rudely then we were awakened to the fact that we do live in one world and that what Hitler was doing on the European continent was of concern to us. If we did not know it before we certainly knew it when the Japanese dropped bombs on Pearl Harbor. From that day political isolationism no longer had popular support.

I wonder if we who make up the church of Jesus Christ, the body of believers in our Lord and Saviour, are not still adhering to a doctrine of spiritual isolationism. I wonder if we have truly grasped in its total significance the internationalism of our cause and of the church. I wonder if we still feel that perhaps there are certain exclusive possessions that we have in this gospel, a certain exclusive right of ownership. It is on this subject I should like to speak to you this evening.

The Scripture portion that was read a few minutes ago (Acts 16) tells how Paul the apostle saw in a vision a man of Macedonia appealing to him to come and to help. We are hearing that same cry today. Macedonia is around us on all sides. The world is saying to us, "Come over and help us." The tragedy of it all is that there is not a clear recognition of what we can do to help. Appeals are being made from economic, political, sociological, educational and military viewpoints. With hungry hearts and open minds the people of the world are asking for our help in their quest for life and security.

Ladies and gentleman, you and I possess the very power, you might say the mystic balm, that will heal this wound and answer this cry for help. We hold in our possession the gospel of the Lord Jesus Christ.

Some people are saying that the church has lost its power to help a crying world. Allan Chalmers has commented that once the church of Jesus Christ was spoken of as a peo-

ple who held the world together. He says that the church is not now maintaining this influence. Most churches are concerned about themselves and their size. These churches are gaining fat and losing power. His observation is a serious indictment, but we must agree that evil in the world is overwhelming the good.

We ought to be very frank with one another in considering our responsibilities. The world's appeal for help is mainly an appeal for security. It is almost like watching a comedy of errors to see political, economic, social, educational and military leaders going to fantastic extremes in their attempts to find an answer to the world's quest for security. Most of their solutions involve finding a strong leader. If we can get the right man in the White House, the right man on Downing Street in London, or the right men in Paris, in Moscow and in Peking we will have peace—we will have security. May I quote to you from one of the psalmists who said, "Rely not upon great men—mere mortals who can give no help; when their breath goes, they return to the dust, and on that very day their projects perish." And further, "All mankind is like grass and all their beauty is like its flowers. And the grass dries up and its flowers drop off, but the

word of the Lord remains forever" (Isa. 40:6, 8). Here is the answer to those who would say, "Let us follow after men and programs and plans." The key to the world's quest is the Word of the Lord.

In this country we hear people say, "This is pretty much an American problem because this is an American or Western world." Again we must be very frank. Christianity in its truth and in its teaching is not the exclusive possession of any nationality or cultural or geographic area of this world. Yet too many times the Christian missionary has been identified with Western colonialism and imperialism. The very missionaries we send to the fields are handicapped by our inability to see the internationality and the universality of this Christian message. We ought not to think of them as Westerners going to an Eastern world to bring a Western religion. Actually the message is as Eastern as it is Western because in Christ there is no north or south or east or west. Christianity is not limited to geographic boundaries nor is it the monopoly of the Western world or the instrument of colonialism. Yet our political adversaries, the Russian Communists, have been able in some places almost to destroy the work of Christian missionaries be-

cause they associated them with the imperialistic forces of the Western world. This is something for which the church as much as the political leaders must stand responsible.

I am sure that if the missionaries present could all speak tonight, as in any other conference of this type, they would all concur as to the greatest need on the foreign fields. They would say that it is imperative that they adapt themselves to the foreign environment and present Christ through the foreign tongues and through the foreign cultures. They would decry any attempt to present the message of the gospel through Western culture and expect to be doing the job which Christ has called us to do.

The Scripture is full of lessons if we would only take the time to read them. Take the example of Paul as he made his missionary journeys. He clearly showed that it is not possible to persuade the world to accept Christ by forcing all peoples through one mold. In the Book of Acts we find three specific illustrations: First, the apostle speaking to the Jews, next, exhorting the people at Lystra and then addressing the Athenians. If you will listen to Paul's message in each of these separate geographic areas you will immediately sense that Paul approached the people through the channels of their own environment and culture. To the Jews he spoke in the Hebrew language and within the framework of their own history. He referred to their prophets and to their historians.

When he spoke to the people at Lystra he did not use the Jewish approach because they were not Jews. The people of Lystra worshiped nature. Therefore, Paul referred to the things that were most familiar to them. He spoke to them of salvation in God, using images and concepts they could understand. He said he had come to tell them about the God who had created the sun and the stars and the grass.

When he moved into Athens did he tell the Athenians the same message in the same language? He delivered the same message but not in the same language. He said, "I perceive in all directions that you are religious people." Then he introduced his message to them by citing

"Fulfilling our commission is not a simple task. . . . We cannot be enthusiastic one day and cool the next. It is something that must move with us in our very being day by day . . ."



the fact that they had an altar to the Unknown God, and that it was of the Unknown God that he had come to preach.

Our Saviour Jesus Christ did the same when He was in His ministry upon this earth. He utilized the environment of the people where He spoke. This is something we Americans in our rather aloof, almost ego-centered culture and attitudes must learn. If we are going to carry forth the mission and message of Jesus Christ we must use methods that are understandable and acceptable in the environment of the people to whom we minister.

There are those who will say, "Well, that is all right for the foreign missionary, but I am not a foreign missionary." My friends, the same lesson applies to us who may never move out of this country. But each of us who has been called, and we have all been called to this same ministry, must adapt the same basic lesson to our service among people in our own environments. We have all been called to witness. Whether you are a plumber, a farmer, a banker, a lawyer, a doctor, a housewife, a student, a preacher, whatever your work may be, you are called to witness.

But we must first establish rapport with those to whom we endeavor to witness. We cannot expect to interest people only in our own viewpoint, in our interests. We must first have an understanding of their interests and their background. We cannot expect to go to an electrician, who may be a baseball fan and who may hold a P.T.A. office and who may be a gardener and who may have a wonderful family of a wife and four children, and be completely uninformed about these interests of his. Imagine moving right in face to face and starting to witness and expecting to be effective! We must be prepared to utilize his interests and meet him on his own ground.

Here is where we get on thin ice respecting separation. I think we confuse our terms and think that

(Continued on page 15)

VOLUME 95 NUMBER 16

the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

OFFICIAL ORGAN OF
THE CHRISTIAN AND MISSIONARY ALLIANCE

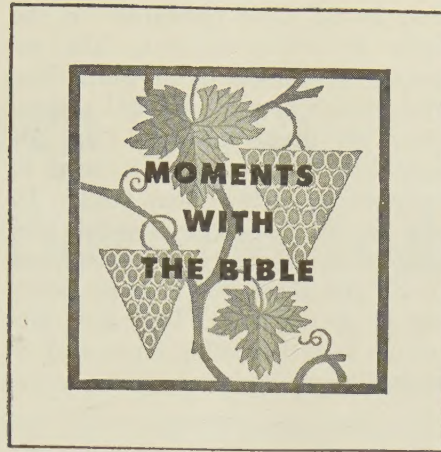
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SECOND-CLASS POSTAGE PAID AT HARRISBURG, PA.
Published biweekly by Christian Publications, Inc.

Subscriptions: United States and Canada, \$2.00; Foreign, \$2.75. Address correspondence on editorial matters to THE ALLIANCE WITNESS, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing.
(Printed in U. S. A.)



Guard Your Thought Life

A STUDY IN MATTHEW 6:24-34

By **REV. CHARLES DROPPA**

Pastor, Longview, Texas

THE Scriptures have much to say concerning our thoughts. "The thought of foolishness" is called sin (Prov. 24:9). The "certain rich man . . . thought within himself" and was branded by Christ as a "fool." The Scriptures are quick at discerning the thoughts and intents of the heart (Heb. 4:12). We are admonished to bring "into captivity every thought to the obedience of Christ" (2 Cor. 10:5).

Military strategists know that soldiers in battle must be guarded. The foot soldier advances toward the enemy under cover of the air command. His further moves are according to carefully detailed plans and the greatest of care is exercised in maintaining communications. Security is imperative. The soldier not only must be guarded, but he must also be on his guard. If this is true in physical combat, how much more important in the Christian life, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

Oh, the multitudes who have met with disaster or who have been seriously injured because they were off guard. In the shop at a certain school a sharp instrument grazed the eyeball of a young man, causing him to sustain a minor injury. He was off guard. Another student's index finger was severed to the first joint

because he made contact with the busy end of a circular saw. He was momentarily off guard. Law enforcement officers made a raid on a high school of good reputation and the community was shocked to hear that quantities of whiskey bottles, drugs and obscene literature were discovered in the lockers of boys and girls. Their parents and teachers were off guard.

On one occasion I was called to the bedside of a man in an alcoholic ward of a city hospital. Though he was a graduate of a Bible college, his marriage had been wrecked and he was living on Skid Row. He was off guard in the hour when the tempter hurled his missiles at his unwary soul.

How important that we consciously keep ourselves under the protective power of the air command of the Almighty and maintain constant communication with the Captain of our salvation, Jesus Christ. In the hour when we face the fiery darts of the enemy in fierce front-line combat we will not be caught defenseless.

Consider some of the things Jesus had to say concerning our thoughts (Matt. 6:24-34). He first warns us against Satan's attempts to corrupt our minds. In His statement concerning God and Mammon He clearly said that it is impossible to serve both. If we give consideration to the demands of Mammon we expose ourselves to his advances. He would

change our viewpoint and divide our loyalties.

God says, "Give me thine heart," but Mammon says, "No, give it to me!" God says, "Be content with such things as ye have" (Heb. 13:5). "Godliness with contentment is great gain" (1 Tim. 6:6). But Mammon objects and cries out, "Get all you can by either fair means or foul."

God commands, "Be careful for nothing" (Phil. 4:6), but Mammon suggests, "Care for everything." God says, "Keep the Sabbath day holy," but Mammon counters, "Use it as any other day—for gardening, golfing, picnicking, canning, washing, doing odd jobs." God says, "This is the way, walk ye in it," but the devil objects and says, "It is very narrow," and never were truer words spoken! The tragedy is that many try to serve two masters. May we recognize and listen to only one, God! Let us truly make Him Lord and keep our minds stayed on Him.

Many want to come to God on their own terms. This is not New Testament teaching. The Early Church knew the reality of the Lordship of Christ, with the result that cities were shaken and nations changed. Are we more desirous of pleasing the world than of pleasing God, of following man rather than God, of seeking earthly and material gain

than of seeking that which is spiritual and eternal? The New Testament does not divorce Christ the Saviour and Christ the Lord. That the professing church says "Lord, Lord," does not prove its allegiance (Matt. 7:20, 21).

Mammon is anything which is in competition with God and anything in contradiction to the Bible. Let us ask ourselves, "To whom are my affections surrendered? Does my religion serve self-interests, secular interests or God alone?" Our thoughts, our attitudes, determine which master we will serve.

There are thoughts that distract while one may be physically engaged in outward worship or even in prayer. How many people have their minds on next week's plans while the preacher is delivering his sermon? There are distracting thoughts which kill holy joy, that dampen eternal hope, that stifle the sensitive conscience, that muzzle the lips from giving forth personal witness, that hinder refreshing sleep, that torment, that come between us and God, between us and our friends. Thoughts crystallize into decisions; decisions become actions; actions become habits and, finally, habits make character.

Second, Jesus focuses the thoughts on life (Matt. 6:25). Disciplined souls who give, pray and fast realize that life is more than food and raiment. Only such who have made this discovery truly fast. Life emanates from Christ, "In him was life; and the life was the light of men" (John 1:4). Life is the very breath of God! "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

Third, He would have us consider the body (Matt. 6:25b). Originally man was naked yet unashamed. He was clothed with innocence. Then, following man's transgression, God made "coats of skins, and clothed them," an act which was redemption's seal. Sinful man, originally innocent, became clothed with the mercy and glory of God. "Dressed in His righteousness alone, Faultless to stand before the throne!" Our body is merely a dwelling for the soul, an instrument. The natural soul

will reveal itself outwardly in the body by sinful conduct. The regenerated soul will by the indwelling Holy Spirit pattern outward actions after the divine nature. Paul admonishes, "Let not sin . . . reign in your mortal body" (Rom. 6:12). To say we can have Christ within the soul while the body is surrendered to sin and sinning is a tragic twisting of divine truth. God save His people from becoming enmeshed in such a pernicious doctrine!

Quotes from Our Contemporaries

In *Biblical Research Monthly* WALTER W. SCOTT, JR., writes:

"What kind of life should we live if we expect to be used to win the lost to Jesus Christ and prepare their hearts for the reception of the Word? If we expect to be soul-winners now, we must have lives that are in keeping with the truths that we teach."

Says ARTHUR WALLIS, in *Herald of His Coming*:

"Prevailing deadness among believers and abounding lawlessness in the world are not an indication that revival is impossible, but that it is imperative!"

Fourth, Christ calls attention to the birds by way of illustration (Matt. 6:26). From them we learn lessons of dependence, of confidence and of tranquillity. See how one will perch over some Niagara or on a swaying limb and sing as if its lungs would burst as it was created to do.

"The eyes of all wait upon thee," said the psalmist. "He giveth to the beast his food, and to the young ravens which cry" (Psa. 147:9). My prayer is, "O God, make me as care-free as Thy feathered creature! Make me to sing melody and exalt the Creator as yon bird." Is not worldly care the great hindrance to joy and praise and serenity?

Fifth, Christ directs our thoughts to the short span of life. Behold the lily (Matt. 6:28-30) as it lifts its head crowned in white, adorned with dignity. It is naturally frail even as the grass. Today it is adorned, but tomorrow it is in graveclothes. Lilies toil not, being free of cares.

They spin not, yet are clothed. They are arrayed more beautifully than Solomon with the finest of silk embroidered with gold throughout. We need to be reminded that the present glory soon fades.

Sixth, Christ asks us to consider our dependence. What control have we over our stature? How does a child of twenty-six inches grow to a height of six feet two inches? Only the power and goodness of God can account for his surviving the dangers of the years. The growing age is the thoughtless age and the careless age. Is not God good to us not to give us a second period of growth when we are forty or fifty years old? Adding another inch, not to the waist, but to the stature, would complicate things and give added headaches.

Seventh, Jesus admonishes His children not to think as the heathen (verses 31, 32). Heathen seek things; they know no better! Even their ideas of heaven are materialistic. They are without God. Their hearts have no rest. They pray to idols, but are not carefree.

Christian, do you walk as the heathen? Is your heart filled with worldly care? Are you cumbered with burdens, complaining and grumbling? Is God in your home? God sees and knows your need. Of how much more value are you than many sparrows!

Eighth, the Lord exhorts us to seek first the kingdom. How much heaven do you have in your profession of Christ? Are concerns for the present coming between you and eternal concerns? Are the things of Christ first, or our own?

Lastly, His admonition concerning tomorrow leaves no room for care (verse 34). Needs will arise, but the Father has made provision. Is it not our privilege to trust? Tomorrow's burdens and perplexities only add weight to the present burden you are bearing. Why be hindered in your spiritual life and service by undue concern over tomorrow's needs, and with its needs, its evils! Let us rest on the promises of God concerning all of the tomorrows. "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). "Take therefore no thought for the morrow."

The Risen Christ— Does He Truly Live?

Should not we experience—and expect to see manifest in others—the transforming power of the living Christ, as did Paul the apostle? . . . Is Christ a living reality to you today, or has your attention shifted from Christ to His work? It is not orthodoxy but fellowship with the risen Christ that makes the difference . . .

By REV. ROLLAND B. COCHRAN

GOD'S truth from the beginning has been a living thing. Man's religion, by contrast, has been a lifeless system of rules and precepts. There was, for example, a vast difference between the living truths of God's Old Testament revelation and the religion of the Jews which prevailed at the coming of our Lord.

Those of the Christian era who have known the closest walk with Christ have found a close kinship with David, the shepherd king of the old dispensation. In fact, the more one grows in Christian experience, the deeper the enjoyment found in the Psalms, which mirror the inner life of the Old Testament believer.

It seems probable that, had God's Chosen People been walking in the light and life of God's revelation, there would have been no conflict between the Old Testament and the New. While grace and truth were to be manifest by Jesus Christ, His Spirit breathed through the pages of the Scriptures already given. To those leaders of the Jews who questioned His authority, His answer was, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Had they perceived the living truth of the Scriptures in which they professed to trust, they would have recognized the Truth incarnate in their midst. But now He adds, "Ye will not come to me, that ye might have life."

We should remember, too, that

while the multitudes had become infected with the leaven of the Pharisees and Sadducees, God still had in Israel those who found Him a living Presence. There were those like Simeon and Anna who lived in the hope of God's promise. There were those like Zacharias and Elisabeth, the parents of John the Baptist, and Zacharias was a priest! And of course there were Mary and Joseph and those whom Jesus chose as His disciples and the common people who heard Him gladly.

There seems to be a perverse streak in the heart of man that constantly causes him to revere what he terms sacred objects, institutions, forms and ceremonies, while he ignores the deeper truths and spiritual realities. The Pharisees "made broad their phylacteries" and loved long prayers in the market place. The pagan tribes have their fetishes and their totems, their systems of taboos. Some branches of Christendom have their icons and altars, their holy water and sacred objects, their systems of penance and their own peculiar set of taboos.

Nor have we evangelicals escaped this tendency. "O wad some Pow'r the giftie gie us to see oursels as ithers see us!" We might discern that, as the Jews of old added the tradition of the elders to the Law and the Prophets, we have gathered together much that is only the thinking of men, that may do more to obscure the gospel than it does to reveal the life that is in Christ Jesus.

And we do well to remember that God is as much displeased with those who add to the words of this prophecy as He is with those who take from it.

We have said that God's truth is a living thing and life defies definition. As Christian witnesses we must be definite in our proclamation of the truth. But there is a danger that in seeking to define and systematize the truth of God, we lead men to see only the mechanics of religion and miss the transforming vision of the living Christ.

There has been in our generation a noticeable decline in the quality of Christian experience. In our day we have seen multitudes flock to the church. Evangelists have numbered their converts in the hundreds and thousands. But the church, while growing in numbers, has suffered tragic loss of spiritual power and perception. In a day that has seen a form of religious activity of immense proportion, we have witnessed a decay in the moral fibers of our social structure—a decay which the church itself has not escaped.

While we cannot analyze all that is responsible for this condition, sober reflection on our times in the light of God's Word should reveal some of the errors into which we have been drifting. Foremost of these, it seems to me, has been the desire to rationalize our faith. Some, like the Sadducees of Christ's day, have denied the supernatural, which

has seemed to them to be in conflict with the scientific and philosophic thinking of our time. Others, while retaining their belief in the inspired Word of God, have nonetheless felt obliged to reconcile God's truth to man's thinking. We have gone further and have sought to reduce the "mystery of Christ" to a scientific formula. We have preached at length what we term "God's plan of salvation." Feeling a necessity to simplify and explain the gospel, we ignore the plain truth of Scripture that the gospel is bigger than the mind of men, that "the natural man receiveth not the things of the Spirit of God: . . . they are spiritually discerned."

We have said that life defies definition. We say further that the gospel cannot be reduced to a formula. We do not mean to say that the gospel must be made complicated. The gospel is as simple as John 3:16. The simple faith of a little child may reach out and lay hold on Christ. But the faith of a child does not depend on religious formulas. Men may go through our religious production lines and come out Christians, but it is no thanks to our methods, and the tragedy is that in seeking to define the gospel we may so limit it that we leave no room for the newborn soul to grow.

How often have we quoted John 1:12, and then told the inquiring soul that he must receive Christ as his own personal Saviour. Have you ever wondered why John didn't say it that way? Has it ever occurred to you that in adding to the Scripture we might be subtracting from its meaning? I am not suggesting that a man is not to receive Christ as His personal Saviour, but wish to point out that it is a Person—Christ—we receive, and we must receive Him in *all* that He presents Himself to us to be. It must be Christ *the person* who enters my heart by faith, to dwell there as the "Christ in (me), the hope of glory."

Is there not a sense, too, in which while professing a dependence upon the Spirit of God we actually ignore His working in the heart of those we seek to lead to Christ? Christ stated that "no man can come to me, except the Father . . . draw him." Is it not true that, whatever part men had in bringing us the Word of

God, the final step of our conversion was the answer we gave to the voice of the Spirit as He brought to our own hearts the conviction of our needs?

It was not arguments nor doctrine, but a vision of the living Christ that transformed Saul of Tarsus, the religious zealot, into Paul, the apostle of Christ. With this vision there came a voice that he alone could hear. Is not this always the way? When Christ meets the soul He speaks to that one alone. When a soul is born, is it not always "God that giveth the increase"? And may it not be true that often when we seek to invade the holy place where the soul is alone with God, as we seek to bring men through the mill by our own insistent voice, we bring more confusion than light?

Paul's vision of Christ on the Damascus road brought to him a twofold passion. For the need of his own heart his yearning was to know Christ (Phil. 3:10). As to his ministry, he wanted only to preach Christ. So he wrote to the church at Corinth, "I determined not to know any thing among you, save Jesus Christ." Similarly, for the church, he desired "that Christ may

dwell in your hearts by faith," and travailed in prayer for some "until Christ be formed in you."

Every day of power in the church has come from a fresh vision of the living Christ. "In him was *life*; and the life was the light of men." It has been said that looking unto Jesus is the conquering attitude of the soul. It is as we see Him that we are transformed. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Is there such vision today? Is Christ a living reality? Or have we perhaps, like Martha, become so busy with much serving, with activity in the name of Christ, that we have forgotten the better part?

Remember that the Pharisees were unaware of their need. They were fundamentalists who took pride in their religion and their orthodoxy. They remind us that it is possible to be orthodox but without life. "If Christ be in you, . . . the Spirit is life." We are told to examine ourselves, whether we be in the faith. And Christ has said, "By their fruits ye shall know them." ♦ ♦ ♦

From fellow Christians in Africa, Japan and

Ecuador, as well as in Canada and the United States . . .

Help for Chile

Love in action: that is the explanation of the gifts being sent for the relief of Christians and the rebuilding of churches in Chile.

Following the devastating earthquakes and tidal waves which did so much damage, there have been other disasters. Flood waters hazard the already stricken areas, and earth tremors continue to weaken buildings still standing. The Chileans themselves are rallying to rebuild their houses of worship, but having suffered heavy personal losses it is impossible that they should be able to meet the heavy financial costs. A total of \$145,000 is needed.

During June \$21,960.20 was received from friends in the United States and Canada. Much of it was sacrificial, represented by a gift of \$15.00 from "two sisters in Christ in a home for the

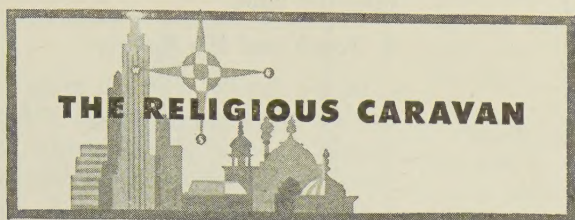
aged" in Philadelphia. As reports of the losses reached our mission fields Christians in other lands sent gifts:

The Japan Alliance churches sent \$100. . . . From Ecuador came offerings totaling \$365.15, a good portion given by small Indian groups. . . . And from the little congregation in Banfora, Upper Volta, Africa, came \$50.00, together with some tithe money from the missionaries. This gift resulted from the study, in the midweek prayer meeting, of Second Corinthians, where it is reported that the Macedonians ministered "in the abundance of their joy" to the less fortunate saints at Jerusalem.

Your gifts for Chile Relief will bring blessing and help to our brethren in Chile, as well as great joy to your own heart as you share your substance with the needy.

Send your gifts to:

The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.



DAVID R. ENLOW, Reporter

AT HOME

Free Methodists in centenary conference: Celebrating its one-hundredth birthday in connection with its Centenary General Conference in Winona Lake, Ind., the Free Methodist Church of North America re-elected each of its four bishops: L. R. Marston, of Greenville, Ill.; C. V. Fairbairn, of McPherson, Kan.; J. Paul Taylor, of Winona Lake, Ind., and W. S. Kendall, of Salem, Ore. Also re-elected were Dr. J. F. Gregory, editor of *The Free Methodist*; Rev. C. M. Russell, Superintendent of Free Methodist Youth; Rev. L. W. Northrup, Secretary of Evangelism; Rev. Royal S. Nelson, Sunday School Secretary, and Dr. B. S. Lamson, General Missionary Secretary.

Less than 5 per cent to religion: Of the grand total of \$625,000,000 distributed annually by the more than 5,000 philanthropic foundations in this country, less than 5 per cent—or about \$28,065,000—goes to religious purposes. An analysis of the grants to religion shows that the theological seminaries one year received 44 per cent, churches 26 per cent, church-related schools 9 per cent, welfare programs 6 per cent and ministers 5 per cent.

Episcopal clergymen and the virgin birth: What do Episcopal clergymen believe about the virgin birth? In a recent survey conducted by the *Living Church*, unofficial denominational weekly published in Milwaukee, Wisc., 87 per cent of the Episcopalian clergymen responding said they accept literally the statement in the Apostles' Creed that Jesus was "born of the Virgin Mary." Of 539 qualified responses, 39 did not believe in this concept of the virgin birth of Christ and 30 were undecided. Every Protestant Episcopal candidate for the clergy, before ordination, must indicate in writing that he accepts the creed.

ABROAD

Proselytism charged by Malaya government: All Christian missionary schools receiving government subsidy must cease giving religious instruction to non-Christian pupils unless permission is granted by parents or guardians, the Malayan Ministry of Education has announced. The government bureau said the action was taken because of recent complaint against "excessive proselytism" among non-Christians by the Christian mission in the country.

Israel to help restore Orthodox church: The St. Mary's Ethiopian Orthodox Church, a Jerusalem landmark for seventy-five years, will be restored to its original beauty with an assist from the Israeli government. The church, badly damaged during the Palestine War of 1948, will be rebuilt with an initial grant of \$35,000 from the Israel War Risk Insurance program—contributions which are being underwritten by the Israeli government.

MISSIONS

Emperor opens tribes to Presbyterians: United Presbyterian missionaries have been granted permission by Emperor Haile Selassie to open clinics in nine previously unreached tribes in southwestern Ethiopia.

PEOPLE

Sweden honors Covenant Church leader: As the Evangelical Covenant Church of America convened for its seventy-fifth annual meeting in Chicago, its president, Dr. Clarence A. Nelson, was presented with Sweden's Royal Order of the North Star, Knights Commander degree. The order is awarded by the King of Sweden for "official services as well as scientific, literary, learned and useful work." Representing King Gustaf VI Adolf was Rev. Gosta Nicklasson, president of the Swedish Covenant Church.

Ackley, noted sacred composer, dies: Rev. Alfred Henry Ackley, one of the best-known hymnologists of the century, died in Whittier, Calif., July 3 at the age of seventy-three. Ackley, who had teamed with his late brother, B.D., in writing more than 5,000 hymns, was best known for "He Lives," "Heartaches," "God's Tomorrow," and "Song of the Soul Set Free."

PEOPLE SAY

Dr. Glenn L. Archer, of Washington, D. C., Executive Secretary of Protestants and Other Americans United for Separation of Church and State: "The Roman Catholic Church must come officially in favor of full religious liberty in order to remove anxiety concerning a Roman Catholic for president. Roman Catholics who demand public taxes for their private institutions assault the constitution. Concerned Americans are not going to entrench Roman clericalism in the United States by voting for a Catholic president unless the Roman hierarchy changes its official policy. Our forefathers fought to make America free; her sons will fight to keep it free."

ODDITIES IN THE NEWS

Anglicans to rebuild church goats ate: Hungry goats in Thargonindah, Australia, ate to the ground an old Anglican church, and the parishioners are collecting funds to rebuild the sanctuary. The church was erected at the beginning of the century from cane grass and was gradually nibbled away by goats roaming the area. The Anglican community finally had to convene their services in a small public hall.

THE GROWING SUNDAY SCHOOL

MAVIS A. WEIDMAN, Editor

My Church and I

By DONNA PHILLIPPS

In reviewing what has been studied during the past six Sundays concerning "My Church and I," we find there are six main divisions—Youth's Church, His Relationship to It, His Service, His Family, His Stewardship and His Friends.

1. Youth's Church

The church, which could be better defined as a body of true believers than as a building in which to worship, depends to quite an extent on its young people because frequently they are the ones who come up with the "forward march" ideas. If the young people are well grounded in the truths of God's Word in their church, they will make good leaders in future years.

This raises a question for some: "What church should I attend in order to learn all I can from the Bible, and why are there so many different churches?" To the first part of that question I of course would answer The Christian and Missionary Alliance, because while some groups emphasize one particular doctrine of the Bible, such as sanctification or healing, we seek to emphasize the fourfold message of Christ as Saviour, Sanctifier, Healer and Coming King.

2. Youth's Relationship to the Church

The church is a very important part of every young person's life and, in most cases, it is a good thing to join the church when you are young. Why? Because church membership unites like-minded Christian people, makes us "fellowlabourers" with others of God's people, and teaches a certain amount of self-discipline, to mention only a few reasons.

Church membership entails re-

sponsibilities and privileges, as does any other membership. It is the responsibility of a member to attend church regularly, to be loyal to the pastor, to pray and to be willing to give of time and talents. The privileges of being a member include having a church home, fellowship with other Christians, people of the same beliefs with whom to worship, and the blessing of giving forth God's Word to those who don't know Him.

3. Youth and Service

To be of real service to his church a youth must learn to be a leader. An essential part of being a leader is learning to take orders. In the spiritual life, a youth, to be a good Christian leader, must learn to take orders from his Master above. His heart and life must be such that he can hear God speak to him. He must have faith in his God so that even when things seem dark he can look up and trust. A brief study of Joshua's life helps us to understand these things better. For example, when spying out the Promised Land, Joshua saw that there were giants and he realized that it would be humanly impossible to overcome them, but his strong faith in God was shown when he brought back

to Israel the report that they could take the land.

4. Youth and His Family

In the family, a youth must learn to take responsibility, and a family should have a plan whereby each member is consulted in decisions that involve everyone. Family altars are an important part of a Christian home, for they make for better family relationships and help do away with the everyday irritations that arise. All these things prepare a youth for a better place in the church family.

5. Youth and Stewardship

To be worthwhile church members young people must learn to give. Of the income in our local church, 33 per cent goes to missions, 30 per cent to pay off the bank loan necessary in the construction of our new building, 27 per cent for pastor's support and 10 per cent for church maintenance. Tithing not only is good and important, it is a teaching of the Bible that a tenth of our income be given to the Lord. Systematic giving is a very good thing to learn and the use of church envelopes aids in this. While young people cannot give very much, it is wise to start with even a little so as to develop the habit.

6. Friends

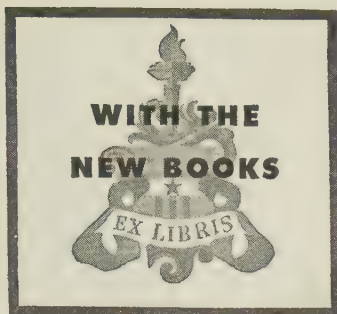
The matter of friends is important. A young person is known by the friends he keeps because those friends have a definite influence on him. If he chooses the wrong type of friends his Christian testimony is bound to suffer. If he chooses the right friends they will be a help to him in his Christian life. This, in turn, will make him a better and more worthy member of any church. His witness will count.

Donna Phillipps is a student in our Alliance Sunday school at Red Deer, Alta., Canada. She is fifteen years old and attends Senior High. She wrote this article in response to an essay contest sponsored at the time of our Spring Loyalty Campaign, "Build Youth in the Church." It is most encouraging to discover how our young people have benefited from this church-related program. Other winners in the essay contest include Mary Brown, age 15, Waterloo, Ia., and Darrell Simpson, age 12, Manhattan Beach, Calif.

If your church missed the rewarding benefits of this study, plan now to participate in the fall program which continues our 1960 emphasis, "Building the Church Through Youth." This fall the theme will be "Youth's Contact Mission." It is a combined Sunday school and AYF project.

Mark the dates on your planning calendar: September 23–November 6.

For more information write to the National Sunday School Office, 260 West 44th Street, New York 36, New York.



Order your books from either house

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The Gospel of the Kingdom, by George Eldon Ladd. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 143 pages, \$2.75.

In 1952 Dr. Ladd in his *Crucial Questions about the Kingdom of God* injected a needed stimulant into the evangelical thinking of our day. With commendable courage he challenged the dispensational concept of the Kingdom of God as something future for the Jews and established his position that the Kingdom of God is definitely now for all who are truly Christian.

With the passing of the years Ladd's "questions" have taken on the form of some definite statements, if not answers. This recent book presents his studies of the Kingdom of God as given in Bible conferences and other public ministries. They embrace the substance of his technical studies in *Crucial Questions* without the extended footnotes and the opposing views. These chapters will be pleasant reading for those who are frustrated by controversy and distracted by references.

Dr. Ladd approaches the subject of the Kingdom with proper humility, feeling that no one has all the answers to this vast field. He does not attempt to find the roots of the Kingdom in the Old Testament because it is his conviction that the Kingdom of God as announced by John the Baptist and preached by Jesus and Paul was something new. It is not to be found in definite form in the Old Testament.

Throughout the Gospels and in the ministry of Paul, Dr. Ladd insists, the appeal to enter the Kingdom involved something definitely present. It was not to something essentially future. The Kingdom is the realm where God is supreme in the love and devotion of

His subjects. The Sermon on the Mount proclaims the righteousness that is basic to this Kingdom. The church is not itself the Kingdom but is the agency by which the claims of the Kingdom are proclaimed and its domain extended.

The Kingdom of God is to be realized in full in the return in glory of the Lord Jesus Christ. This return is conditioned on the faithfulness of the church to preach this gospel of the Kingdom as a witness to all nations.

It is refreshing to have a scholar of Dr. Ladd's stature commit himself to a proposition that is often brushed off as the illusion that motivates missionary enthusiasts. He emphatically rejects the idea that the words of our Lord in Matthew 24:14 are directed to the Jews of the Tribulation.

His studies commend themselves to this reviewer as being solid, sensible and scriptural.—T. E. THOMPSON.

Ancient Judaism and the New Testament, by Frederick C. Grant. The Macmillan Co. (1959), New York, N. Y. 155 pages, \$3.50.

"I wish we might give up all missions to Jews and begin to understand one another," though *not* the primary theme of this volume, is nonetheless a clear indication of the mood and attitude of the author. Frederick C. Grant is professor of Biblical Theology at Union Theological Seminary, New York City. After tracing the genuine, historic connection which every intelligent believer gladly admits exists between the ancient Jewish faith and New Testament Christianity, Dr. Grant indulges in a type of exegesis which is nothing short of shocking. He writes: "Dogmas are harder to get around than facts. The anti-Jewish dogma was deeply fixed in Christian thought and devotion. 'His blood be on us, and our children' (Matt. 27:25); 'Your father the devil' (John 8:44); 'Wrath has come upon them to the uttermost' or 'at last' (1 Thess. 2:16)—these dreadful utterances which ought to find no place in any sacred book stand out conspicuously in the New Testament. They are the flaming posters put up by the world-wide anti-Jewish propaganda of the early Christians and their pagan neighbors" (p. 14).

Equally amazing at this point is the author's allegation that neither the Hebrew nation as a whole nor the priesthood of Jewry played any part in the crucifixion. Exactly who was to blame, Prof. Grant nowhere states precisely, although the finger of accusation points in semiwavering fashion in the general direction of the Romans. He accuses the synoptic writers of inventing the entire episode of Pilate's hesitancy in acquiescing to the de-

mands of the frenzied mob as sheer fiction. According to Grant, the crowd had lodged a slight complaint against Jesus, desiring a verbal rebuke, or at the most mild punishing; Pilate, in vengeful mood, turned the whole affair into unthought-of horror by demanding the death penalty and sending Jesus to the cross! This is certainly a novel way in which to read Biblical history, or any kind of history for that matter.

Are there, however, any constructive features or values to this volume? Yes, they may be found. The background of the ancient synagogue worship, the liturgical procedure of the Hebrew ritual from which the primitive Christian ecclesia extensively borrowed, the social, economic, political conditions which the author describes, are treated with a fairly good amount of objectivity. By way of a comparative study of religion, *Ancient Judaism and the New Testament* has a good framework of reference; by way of theological orientation it must be judged of little worth.—JOHN F. GATES.

Why Revival Tarries, by Leonard Ravenhill. Bethany Fellowship (1959), Minneapolis, Minn. 175 pages, \$2.00.

This collection of twenty messages has a familiar ring to all who have heard Rev. Leonard Ravenhill. They glow with his intense spirit. Chapters five and six relate directly to revival: "Revival in a Bone Yard" and "Revival Tarries . . . Because." The rest deal with the ministry of prayer, the necessity for a clear break with the world, a willingness to be completely dedicated to Christ, to bear the marks of the cross and to suffer reproach for the sake of Christ. They are the essence of Mr. Ravenhill's preaching wherever he goes.

The personality of the writer must be known to appreciate the book. In the Introduction, Dr. A. W. Tozer states, "Those who know Leonard Ravenhill will recognize in him the religious specialist, the man sent from God not to carry on the conventional work of the church but to beard the priests of Baal on their mountaintop, to shame the careless priest at the altar, to face the false prophet and warn the people who are being led astray by him." This must be kept in mind in reading some rather sweeping generalizations and some rather severe indictments of present-day evangelists. He is sounding an alarm as he seeks to awaken a sleeping church.

In the opinion of this reviewer, the illustrations detract from the impact of the book. The caricatures are crude and the attempt to portray the spiritual struggles of mighty men of God falls flat.—T. E. THOMPSON.



WORLD WIDE PHOTO

President Joseph Kasavubu and Premier Patrice Lumumba as they boarded plane in Leopoldville to visit trouble spots. President Kasavubu is from Tshela, area of Alliance missions, and is known to some of the pastors and church leaders.

Quiet in the Midst of Storm

Independence Day in the Congo

By MRS. WILLYS K. BRAUN

Mrs. Braun wrote the following article on July 4, just before the real disturbances took place in Congo. On July 5 all the missionaries of the field assembled at the Kinkonzi station for the annual conference. While violence rocked several of the cities and anxiety gripped the hearts of all who had loved ones and friends in the Congo, all was quiet at Kinkonzi.

As the situation became more serious in the new state it seemed impossible that the area where we work should remain untouched. We thank God for His restraining hand. In reply to inquiries from New York a cable received July 24 reported that the area was quiet and that no one had been molested. All the stations were manned with the exception of Vungu, and it is expected that Mr. and Mrs. A. Rees have returned there. The Misses Ruth Hess and Haldyne Spriggins had not yet returned to Kimpese, where Miss Hess worked in the medical center and Miss Spriggins in the school for pastors and teachers.

Continue to pray for both the national church and the missionaries in this hour of crisis.

DURING the eight months prior to Congo's accession to independence on June 30, we had the fascinating but fearful experience of living in a society completely anarchical. In the Bas-Congo Belgian authority was flagrantly repudiated in every way. Elections were boycotted and no one paid taxes. Subpoenas for law-suits were deliberately destroyed and law officers were frequently hooted, threatened or even stoned. Belgium ruled only in name and there was no other force to fill the vacuum.

Overnight anyone white became suspect. The missionary, long conditioned to near adulation in this enthusiastic, happy society, was not now exempt from contempt. Ordinarily dozens of smiling Congolese would crowd about his car when he pulled into a village, but now with stony expressions they would look away. The more courageous might approach to demand that he give a reason for his trespassing. Screaming children hounded him, their

favorite derision being "Albino, albinol" Their parents' frequent expression was "White man, get out!" Usually they followed this with the slogan "Congo is ours!"

Somewhat bewildered by it all, the missionary took comfort in the observation of Job: "Unto me men gave ear, and waited, and kept silence at my counsel. . . . And now am I their song, yea, I am their by-word. They abhor me, they flee far from me, and spare not to spit in my face."

"Albino, albinol" "White man, go home, go home!" Poor Job! More distressing to him than the abuse and threats to his life and property was the gnawing burden that his work, once very fruitful, was now threatened at the roots.

The period immediately preceding independence day brought ever-increasing tension. The Africans seemed to sense that something was going to happen, something indefinable, mysterious. The Kim-

banguists, followers of the strange, mystic cult that the Belgians had suppressed for nearly forty years because of its nationalistic flavor, prophesied that the faithful dead would be resurrected on June 30. Official word went out from the ABAKO political party that all graves must be cleaned and denuded of brush and jungle growth. Whether the dead were raised or not, they must be allowed to hear and rejoice in the celebrations of freedom.

The European population also thought something was going to happen. The threats implied bloodshed and looting. Europeans boarded up their windows and set in cement iron folding doors on the government buildings. Soldiers came about with instructions for setting up transmitters and codes for signaling help from patrolling helicopters. Thousands of women and children were flown out. Almost each day brought new rumors of danger. On the mission stations there were no thoughts of leaving the country, but there were serious discussions of strategy. Should the women and children stay together in a Mission house, or would it be safer to spirit them away to the jungle in the dark hours? African Christians, loyal to their missionaries and distressed at the fury being unleashed upon them, warned of the raving hatemongers stirring the villages and urged precautions.

Then, after the months of nerve-racking excitement, planning and wonder, moderating influences began to be felt, almost imperceptibly, throughout the country. We invited the ABAKO officers to the graduation exercises at the Bible school, and the president asked for a place on the program. Instead of making a political speech, he used the time to tell the crowd of fifteen hundred people that independence day was being misunderstood, and he wanted them to know that it was to be a time for joy, not for killing and robbing. As he spoke, two truckloads of Congolese soldiers with their Belgian officer came into the

station, and he was quick to say, "Those soldiers will be here after independence day, and anyone reported for killing or robbing will go to jail." It was perhaps a unique speech for a graduation program, but no one could question its timeliness.

The local ABAKO volunteered ten burly guards to watch the mission station for the four-day period of celebration, and the local church people added ten of their own men. Day and night all sections of the station would be patrolled: the schoolboys' town, the schoolgirls' section, the Bible Institute village, the medical camp and the missionary residences. The guards would carry only white jungle sticks, but their eyes would spot any unfriendly prowler and roaming gangs of drunken marauders would hesitate to risk an encounter with them.

In the last week before independence day the relaxation of tension throughout all the area was decidedly marked. We could drive through the villages without hearing frenzied jeers and hostile chants. Friendly smiles lightened some of the faces, and we breathed a prayer of thanksgiving that we were being regarded again as people, good people, and not as members of a hated, alien race. It even appeared safe to attend the patriotic celebrations at Tshela, our territorial center. The missionary staff agreed upon sending congratulatory telegrams to the newly elected officials.

Wanting to find some tangible way to express our love for the people, Willys painted a fifteen-foot oil

portrait of Joseph Kasavubu, former Tshela boy who is now the president of the Republic of Congo, and the day before independence he erected it on the most prominent spot in Tshela. The hundreds of people clustering about the picture saw the bottom panel being nailed up with its wish, "May God bless the Congo," and a profound murmur of approval ran through the crowd. In that simple act of identification with them the hearts of thousands of Congolese have mellowed toward the Mission and smiles and warm greetings meet us everywhere in the Tshela area.

At the program we were led to fine seats in the front row, adjacent to the section reserved for the state officials. As the new six-starred Congo flag inched its way into the sky, we thrilled at history in the making, and we recognized that the Mission, working for seventy-five years in this land, has made its large contribution to the coming of age of this nation.

As had been planned, the guards patrolled the station for a day or so, and then we sent them home, for it was obvious that the storm had passed. Not a single incident had occurred. As we sat down together to take stock of things the magnitude of God's miracle became clearer to us. Not only had He perfectly protected life and property, but in a measure beyond possible expectation He had restored the hearts of the people to us, replacing antipathy with warm appreciation.

Had you prayed? Then rejoice with us in the thrilling, overabundant answer!

◆ ◆ ◆
W. K. BRAUN



Literacy classes for adults prepare Congolese for participation in the church and in the new Congo. Tags say "I can read" or "I am learning to read."



A. G. BOLLBACK

In Hong Kong the roof of the second building (lower left) has been assigned to us for the conducting of a school and religious services among the thousands of tenants

The Miracle of Shining Light School

By REV. ANTHONY G. BOLLBACK

A miracle is something which would not have happened except for God's intervention.

Our second roof-top school and church in Hong Kong are now in operation by His grace. They herald the good news of salvation from the heart of a densely populated resettlement area where live an estimated 15,000 children. In the few weeks Shining Light Primary School has been operating we have had ample proof that the light of the gospel is penetrating darkened hearts, bringing deliverance from the bondage of sin.

Several months ago the Mission agreed to accept from the Hong Kong Government the responsibility of another roof-top. Months passed as we waited for the authorities to assign a site. While we waited we prayed for the necessary funds to complete the project. Nothing was received from any source and we wondered if this was God's check upon this expansion. Then suddenly one day we received word that a location in the Li Cheung Uk Resettlement Estate had been assigned to us and that we must take possession of it within ten days or forfeit the opportunity.

By faith we moved forward, believing that God had great things

in store. One week before the building contract was signed there was a very insignificant amount of money on hand, but by faith we took possession of the area. I walked the length of the roof-top, claiming every inch for God's glory and for the spreading of the precious Word of life.

In the next five days we saw God work a miracle. From many different sources, some of them most unexpected, gifts both small and large began to pour in. When the contract for the school facilities was signed there was more than enough for the first payment and eventually enough to cover all costs.

Pastor Shih, a Bible seminary graduate, accepted the spiritual leadership of this new work and dares to trust God for the impossible. Several weeks before the school opened he was busy daily visiting the many families of the block. Some used furniture was donated by our other churches and we laid plans for about thirty-five students for the first term. However, on registration day we were overwhelmed by the response, and by the end of the first week one hundred and twenty children had been registered. We were hard pressed to prepare the needed furniture in

time, but God met every emergency without fail! Today one hundred and forty students are daily learning the gospel message from faithful Christian teachers whose primary objective is to teach not merely arithmetic, reading and writing, but also the story of salvation.

The Mission's objective goes beyond the school and its great possibilities for training these young and pliable lives. It envisions a church on the roof heralding the good news of salvation to the thousands crammed into these buildings.

A week of evangelistic services brought fresh evidence that God has singularly blessed this step of faith. Hundreds of people attended the services and many gave evidence of desiring to follow the Lord. In the weeks which have followed we have seen the attendance steadily climb so that at the end of two months there is now an average attendance of forty adults and a good number of junior-age boys and girls. Every Sunday at least one hundred and fifty children attend the Sunday school.

By faith we are looking forward to our first baptismal service and the organization of a church. This is the real fruit of this investment for eternity. A weekly instruction class is already being conducted for seekers. A few people have begun to make contributions to the church expenses. The pastor is earnestly working and the home visitation program is bearing much fruit.

We are proving again that there is no problem or difficulty too great for our God when by faith we take Him at His word. In answer to the great challenge of the unreached in Hong Kong the Mission is contemplating a third and possibly a fourth pioneer center of evangelism. Our greatest need today is for whole-hearted prayer backing as new advances are made into the enemy's stronghold. ♦ ♦ ♦



Should I worship Him from fear of hell, may I be cast into it. Should I serve Him from desire of gaining heaven, may He keep me out; but should I worship Him from love alone, may He reveal Himself to me, that my whole heart may be filled with His love and presence.—SADHU SUNDAR SINGH.

THE WORLD'S APPEAL FOR HELP

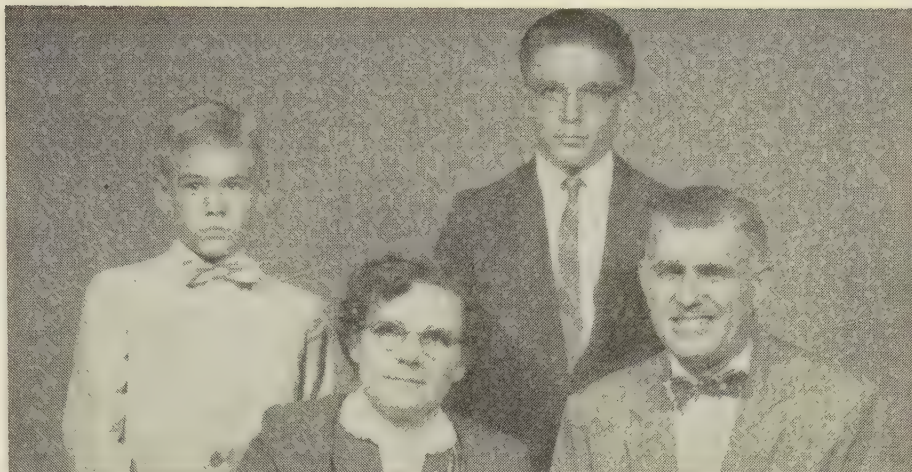
(Continued from page 4)

separation is the same as isolation. There is no place in the Scriptures that teaches isolationism. I am especially concerned about this because many people ask me how a person can be a Christian and a politician. May I just say this: I am sure that there are many politicians who would like to know, and who would be very willing to listen to, the Word of God and the plan of salvation as it is in Christ Jesus, if there were people who would come to them in their own environment and become interested in them, presenting the gospel to them within their environment.

Let me quote to you words found in First Corinthians 5: "I wrote to you in that letter not to be associated with . . . the licentious of this world, or the avaricious and grasping, or idolaters. For then you would have to go out of the world altogether. But what I actually meant was that you are not to be associated with any one bearing the name of 'brother,' if he is licentious or avaricious or idolatrous . . . or grasping." Now you can call the politicians all those words you want to, but you see it does not isolate you from them because they may not bear the name of Christ.

My point is simply that we have to go out of our churches; we have to go out of our societies; we have to go out of our organizations which are brought together for the cause of Christ; go out of them in the physical sense and in the literal sense to reach the world in which we live. We can't do it sitting in the pews of our churches. I think the reason we have lost influence, as Allan Chalmers says, is because of our building magnificent edifices and saying, "Here is where God is; come in here if you would find God."

The man of Macedonia is crying today, "Come over and help us." How are we going to help? We know that we have the truth. We know the way. Christianity is unique. If it were only a system of ethics and a code of morals, other religions would have their claim. But in Christianity we have the Person of God who gives to us the power to



Rev. and Mrs. K. P. Lewis and sons, Colombia (see page 16)

throw off sin. It is as simple as that. We have in our faith the very essence of life eternal. We come into this inheritance not because of our merit, our endeavors, but because of what God has done for us through Jesus Christ upon the cross.

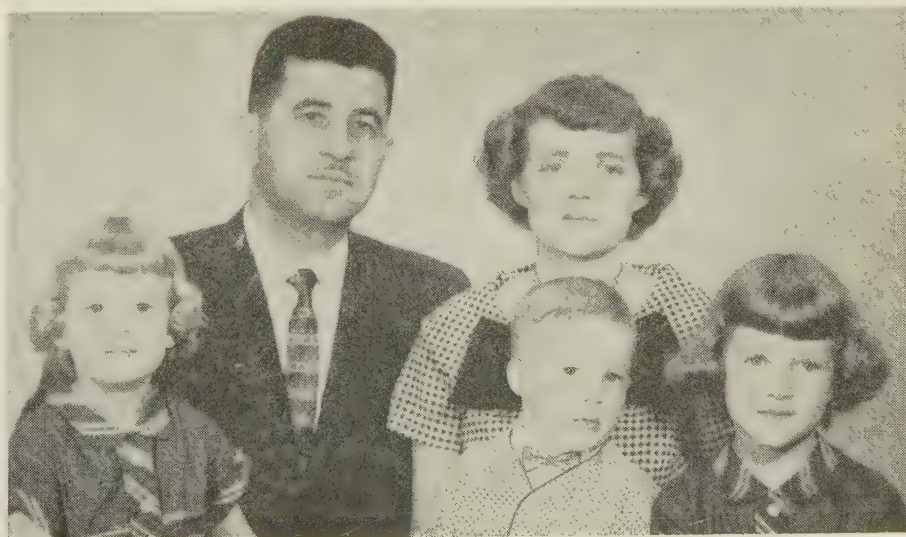
When we present this message of life and hope to the world, that is what they will grasp. This is what all men are seeking. They want life; they want security; they want to feel competent to face the future. No man can do so through any other channel than the one God has provided for us in Jesus Christ. I think Woodrow Wilson summed it up well as he spoke of this country's need when he was president. He said, "The sum of the whole matter is this: that our civilization cannot survive materially unless it is redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and be made free

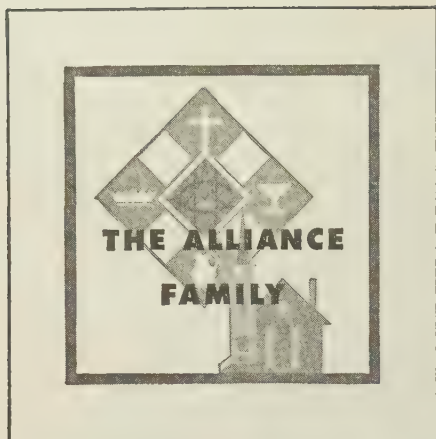
and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead." To meet this cry of the world with this possession we have we must be equipped; we must be intelligent; we must be Holy Spirit led.

Fulfilling our commission is not a simple task, one that we can take lightly. We cannot be enthusiastic for it one day and cool the next. It is something that must move with us in our very being day by day, hour by hour, because it is our life. We must know the life of Christ through the indwelling Spirit. It is the power, not just words. St. Paul said that the kingdom of God is a matter of power; it is not a thing of words.

So with this matter of the totality of our commitment to the task of taking the Word of God to the Macedonian world. ♦ ♦ ♦

Rev. and Mrs. Eugene Kelly and children, Colombia (see page 16)





JAMES B. HARR, Reporter

To the Fields

Miss Ruth E. Blews sailed July 21 for her third term in the Gujarat section of the India field.

Miss Marian Pond, R.N., left July 18 for her third term in Sudan, Mali Federation. She will be stationed in Sangha.

Rev. and Mrs. Eugene Kelly and children, Ellen Ruth, Rebecca and Charles; *Mrs. Betty A. Knopp* and son, John, and *Rev. and Mrs. Kenneth P. Lewis* and children, Kenneth, Jr., and Douglas, sailed July 22.

Mr. and Mrs. Lewis will begin their fourth term in Colombia, and the Kellys their second.

Mrs. Knopp is leaving for her third term in Colombia. Her daughter, Ruth, will remain in this country to continue her education.

Rev. and Mrs. F. W. E. Roffe left July 25 for their sixth term in the Sudan—Upper Volta Mission, Africa.

On Furlough

Rev. and Mrs. Maurice E. Bliss and son, Bruce, and *Rev. and Mrs. Raymond R. Rudes* and daughter, Deborah, arrived July 25, having completed their second terms in Indonesia.

Rev. and Mrs. James M. Riccitelli and children, Kevin, Karis and Karen, and *Rev. and Mrs. Herbert H. Nehlsen* and children, Rebecca, Deborah and Stephen, arrived July 27. The Riccitellis are on their second furlough from the Sudan—Upper Volta Mission, and the Nehlsens have completed one term.

The New Generation

To *Mr. and Mrs. Lloyd Draper*, Essex, Ont., a daughter, Ruth-Ann Elizabeth, on June 16.

To *Rev. and Mrs. R. Joseph Adams*, Sudan, Mali Federation, a son, John Howard, on June 18.

To *Rev. and Mrs. E. G. Jacober*, Gujarat, India, a daughter, Beth Anne, on July 6.

To *Mr. and Mrs. Cristobal Zavala*, Pharr, Tex., a daughter, Dina Velma, on May 28.

To *Rev. and Mrs. Floyd Sheppard*, Pound, Wisc., a son, Thomas Arthur, on June 19.

To *Rev. and Mrs. George E. Warnock*, Meadow Lake, Sask., a daughter, Vivian Ruth, on June 17.

To *Rev. and Mrs. Roland M. Gray, Jr.*, Fayette City, Pa., a son, Robert Hamilton, on June 24.

Marriages

On June 18 Miss Anne Epp was married to *Mr. Alvin Walters*, pastor in Horse-shoe Bay, B. C., in Saskatoon, Sask.

Word has just been received of the marriages of workers on the Mexican Border. *Miss Lucille Gott*, McAllen, Tex., was married to *Rev. Charles T. Baber* on May 23 in Endicott, N. Y. Mr. Baber formerly served on the Mexican Border and is returning to the work.

Miss Geraldine Hoffman, of Mercedes, Tex., was married on May 13 to *Mr. Wilmer Engel* in Akron, Ohio. They are continuing in the Mexican work.

New Church in Franklinville, N. Y.

Dedicating their new church and parsonage to the glory of God on June 19, the congregation of The Christian and Missionary Alliance in Franklinville, N. Y., desire that it shall be a fitting testimony to the Lord.

When ground for the new building was broken in May, 1957, the little church had only forty-seven members, some of them inactive and only a few capable of doing construction work. There was about \$2,700 on hand. Since that time about \$28,000 has been spent for the building, with much of the work being done by members and friends. The estimated value of the church is about \$50,000.

The interior is finished in bleached walnut tones, with the floors of dark brown tile. It is lighted by six lanterns of contemporary design finished in antique gold. The exterior is white frame, with the front finished with red-wood paneling and imitation stone.

The new building is located at Green and Pine streets, with the parsonage, built at the rear of the church, facing Pine St. This contains six rooms and is attractively finished in pastel tones.

(Continued on page 19)

New church in Franklinville, N. Y.



Mrs. Betty Knopp, Ruth and John
Colombia



Ruth E. Blews
Gujarat, India



Marian Pond, R.N.
Sudan, Africa



Rev. and Mrs. F. W. E. Roffe
Sudan, Africa



Sunday

MARK 16:7-18 (verses 17, 18).

We may have the baptism of the Holy Ghost without the special signs of power promised in this passage. These are given to a particular class; namely, "them that believe." Dr. Young translates the passage, "Them that believe these things." It is not merely believing the gospel, but believing for the special promises and signs. We get just what we believe for. Consequently since the church has lost her faith in a great measure in the supernatural workings of the Holy Ghost, she has lost the signs also.—A. B. SIMPSON.

Monday

JOHN 16:16-28 (verse 27a).

If we really believed that God loved us with His whole heart, what a help it would be to us in our daily lives! We would then feel that we could go at any moment into the presence of a loving Father who cares as much for us as if He had nothing else to care for. A child may come into the presence of its earthly father except when the parent is occupied. Our Heavenly Father is never so occupied. At all times He will bestow on us the same attention.—ANDREW BONAR.

Tuesday

2 CORINTHIANS 6:11-18 (verse 17).

Indecision will profit nothing. Even in its gentlest and kindest form it is hateful to God. A whole world and a whole Christ you cannot have. Half of the world and half of Christ is equally an impossibility. Alliance with the world and alliance with Christ is out of the question. Ye cannot drink the cup of the Lord and the cup of devils. Beware of carnal fascinations and snares. Beware of pleasures and vanities. Meddle not with worldly amusements. Suspect that of which the world is enamored.—HORATIUS BONAR.

Wednesday

1 JOHN 2:1-14 (verse 6).

*If thou sayest, "In Him I abide,"
Let it not be just meaningless talk;
In the place of His purity hide,
And in holy humility walk.
His grace is sufficient to keep
Thy soul from the power of sin;
His eyes never slumber nor sleep;
Walk as He walked if thou are His kin!*
—SELECTED.

Thursday

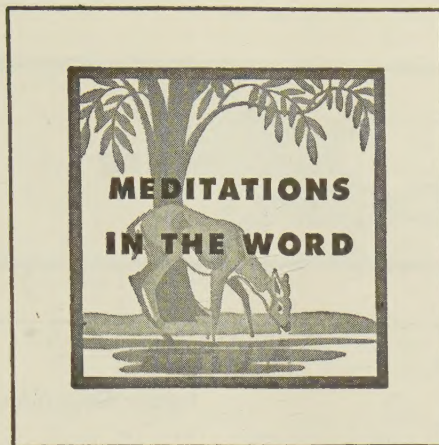
MATTHEW 17:14-23 (verse 20).

Most leaders in the Lord's work have had to conquer mountains of difficulties. But this is true not only of leaders, it is true of all God's children. May the lives of those who have gone on before encourage us to be men and women of God, not to be cowardly weaklings but to arise in the name of our God and conquer in that realm of life wherein God places us.—E. G. MARSH.

Friday

HABAKKUK 3:12-19 (verse 18).

Although in God's judgment against rebellious nations the prophet realized his



Edited by EDITH M. BEYERLE

own personal sufferings, yet he declared his intention to "rejoice." The enemy-invaded land, the empty stalls and sheepfolds, the barren fig trees and olive groves, the fruitless vines, and the parched ground were enough to make him question God's goodness and wisdom. But his eyes were upon God's ultimate purpose of love to His people, and by faith Habakkuk could rejoice in the coming "salvation." "Rejoice in the Lord alway" (Phil. 4:4).—PAMEIL.

Saturday

PHILIPPIANS 3:7-16 (verse 14).

Life is not built on a level; it is built on an incline. When you stop climbing you are likely to slip and that slip may result in a slide. There are always two forces at work—the force of construction and the force of destruction, an upward pull and a downward drag. If you go forward you will have to do two things. You will have to fight yourself and also help yourself. Everything that goes up has to be pushed. Everything that goes down will go of itself.—F. LINCICOME.

Sunday

2 PETER 1:1-14 (verse 3a).

God has given each of us a special provision of grace which He has for none besides. He adapts Himself to us with special care, and meets our every need with infinite provisions of His grace. He is ever working for us. His own loving hands provide for every emergency and meet every new situation. As the actors upon a stage have different robes for each new act, which they have simply to put on and wear, so the grace of Jesus Christ has provided for each of us all things that "pertain unto life and godliness" for every occurrence that meets us.—A. B. SIMPSON.

Monday

JOB 1:13-22 (verse 21b).

To give "thanks always for all things," how hard and seemingly impossible! It is so easy for a mother to give thanks unto God for the darling babe that nestles close to her breast. But when death snatches away her precious treasure and she looks upon its little form lying cold and stiff, it is well nigh impossible to

give thanks. . . . Yet through divine grace the impossible becomes possible. Thousands of Christians have found cause to praise God under the hardest possible circumstances.—THE MISSIONARY WORKER.

Tuesday

ISAIAH 30:1-15 (verse 15).

Quietness is not inactivity but is perfect poise in action, as perfect as a bird in air. But there can be no quietness without confidence. Having no confidence in the flesh but in the strong arm of the Son of God, our divine Lover and Guide, who has said: "I will never, never let go your hand; I will never, never forsake you." —E. G. DEMPSIE.

Wednesday

COLOSSIANS 1:9-19 (verse 17).

*My yesterday was Christ upon the tree
Who bore the condemnation due to me.
Today I journey on, and He shall lead;
He knows the journey and He knows the need.*

*Tomorrow is not; but His wisdom plans;
I leave the future in His loving hands.
Full well I know those hands all worlds
upbear,
The hands that hold the stars shall hold
my care.*

—THE HERALD.

Thursday

PSALM 16 (verse 11).

A child likes to play in the presence of its earthly parents, even though they take no notice of it, and it is happy simply because it is with them. How much more ought we to be joyous in our Heavenly Father's presence! We need not be always singing. The heart has a silent language. There is too little of adoration—simple worship—at the present time.—ANDREW BONAR.

Friday

JEREMIAH 20:10-18 (verse 11).

Jeremiah did not trust in man to deliver him from his enemies. God, through the prophet, had pronounced a curse upon those who trust in man (17:5) and a blessing upon those who trust Him (17:7). Furthermore, Jeremiah had found that all he needed was contained in the meaning of the name Jehovah-Sabaoth (Lord God of Hosts). Paul had the same truth revealed to him hundreds of years later, and we find it expressed in the very potent but few words, "If God be for us, who can be against us?"—PAMEIL.

Saturday

1 CORINTHIANS 3:1-11 (verse 9).

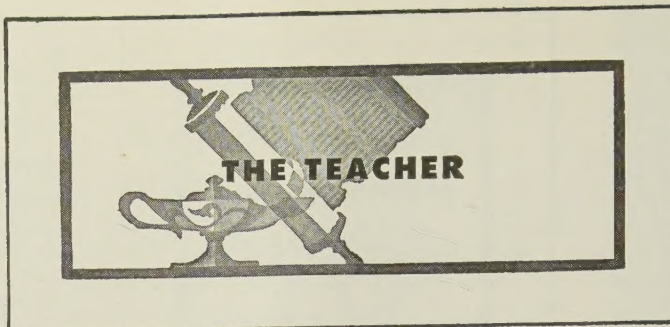
Too many men say, "My God, I am going to work in such and such a part of the vineyard today; please come and help me." Our true prayer should be, "Lord, where are You working today? Let me come and work along with You." We want God to help us carry out our little plans; God wants us to help Him accomplish His great plan. We would be much happier if, instead of trying to fit God into our scheme, we would fit ourselves into His and be workers together with God.—F. B. MEYER.

August 14, 1960

LESSON TEXT—
Isaiah 6:1-10

GOLDEN TEXT—
Isaiah 6:3

DEVOTIONAL READING—
Isaiah 12:1-6



By Harold J. Sutton

August 21, 1960

LESSON TEXT—
Isaiah 5:11-24

GOLDEN TEXT—
Isaiah 5:16

DEVOTIONAL READING—
Romans 13:8-14

Isaiah's Vision of the Holy God

Uzziah, the leprous king, was dead. Isaiah, the promising young prophet, felt disappointed, deserted and desolate. But the seer sought the sanctuary and there received the transforming vision that changed him and his future.

I. CONVICTION—A VISION OF GOD (Isa. 6:1-4).

The young court minister saw another King and another throne, the glory of which filled the "whole earth." (1) *A person*. "I saw also the Lord" (v. 1). Thus was indicated the primacy of God, the sovereign of the universe. Uzziah, yes; but more, "the Lord." (2) *A place*. "Sitting upon a throne, high and lifted up" (v. 1). Here were supremacy, dignity, security, dominion, sovereignty, pre-eminence. (3) *A presence*. "His train filled the temple" (v. 1). The divine Person occupied the divine place and filled the temple with the divine presence. (4) *Purity*. "Holy, holy, holy, is the Lord of hosts" (v. 3). The self-effacing covered eyes of reverence and the covered feet of humility together with the wings of service speak of the fitness necessary to capture and contain a revelation of God's holiness. (5) *Purpose*. "The whole earth is full of his glory" (v. 3). The here is expressed in terms of the hereafter. The seraphim count the purpose of God as already accomplished. (6) *Power*. "The posts of the door moved" (v. 4). Grant the foregoing and this must be the result. Such manifestations come so seldom because the antecedents are so often lacking. (7) *Pervasion*. "And the house was filled with smoke" (v. 4). With the release of power came the rising incense of devotion. The symphony of divine components completely filled the holy place.

II. CONFESSION—AN UNLIKENESS TO GOD (Isa. 6:5).

Having seen the Lord the prophet was ready to see himself. (1) *Perceptive*. "I am . . . and I dwell . . ." Believe it, when one recognizes and owns the ailment, the cure is on the way. (2) *Proper*. "Mine eyes have seen." Isaiah as Isaiah must die. The vision of God terminates—and transforms—the old. (3) *Personal*. "Woe is me! for I am undone." Observe the "then." It signals the dawn of a better day. We are never fit until we see ourselves as unfit. If the so-called vision of God leaves us complacent it was not a true vision. (4) *Particular*. "I am a man of unclean lips." Lips indicate the state of the heart. This particular confession, as we shall see, brought particular help.

III. CLEANSING—A PURIFICATION FROM GOD (Isa. 6:6, 7).

Mark the sequence again: "then." (1) *Purifying*. "A live coal . . . upon my mouth." The prophet's deliverance came at the place of self-confessed need. (2) *Propitiatory*. "A live coal . . . from off the altar." Purification was possible only through the merit of Him whom the altar-sacrifice foreshadowed. (3) *Pronounced*. "Taken away . . . purged." The divine testimony witnessed to the prophet's cleansing.

IV. ISAIAH'S COMMISSION—A FITNESS FOR GOD (Isa. 6:8-10).

(1) The *plea*. "Whom shall I send, and who will go?" (2) The *proffer*. "Here am I; send me." (3) The *program*. "Go, and tell . . . make." Contact! Content! Consequence! (4) The *prospects* (v. 10). As the nation received the word of the Lord, so it affected them. Truth savors of life or death. Here it was to be the latter. But Isaiah's heart was cheered by the promise of a remnant (v. 13).

Isaiah Denounces Social and Personal Evils

The chapter opens with the song of the vineyard. Because the fruit was wild, stunted and spotty, it brought forth a dirge of the vineyard's destruction (vv. 5, 6). The application in verse 7 is the divine way of saying that privilege begets responsibility and obligation follows opportunity. Divine investments are for holy returns. See the Creator's charges:

I. INDULGENCE (Isa. 5:11, 12).

(1) *Prosperity is postulated*. If one is to revel in intoxicants from early to late, both leisure and plenty are necessary. The plurality of "feasts" (v. 12) argues an abundance. The leisure time of prosperity was misused. (2) *Sensuality is predicated*. Strong drink, wine, feasts—these were the order of the nation's day: liquor to dull the wits, music (so-called) to inflame the passions and feasting to indulge the appetite. All served to sap the nation's fibers and undermine her foundations. (3) *Forgetfulness of God is indicated*. "They regard not . . . , neither consider." The sense of God was obliterated. Self-love and self-worship leave little need, and less room, for God. Such "regard not . . . , neither consider."

II. IGNORANCE (Isa. 5:13-17).

Look at the (1) *reason*. "Because they have no knowledge" (v. 13). The indicated knowledge was possible. An accounting must be given for the possible as well as the actual. (2) *Results*. These were a departed glory, "their honourable men are famished"; a famine in the land, "their multitude dried up with thirst"; the arc of destruction increased, "hell . . . enlarged . . . without measure"; no distinction in the doom of the wicked, "their multitude, and their pomp [noise], and he that rejoiceth [the merryman] . . . the mean . . . the mighty . . . the lofty." (3) *Revelation*. The holiness of God was to stand forth and He was to be "sanctified [made known] in righteousness." Here is the vindication of God in His dealings with evildoers. (4) *Remnant*. The righteous remnant ("lambs") would find sustenance and the nation would not be entirely without a witness.

III. IMPIETY (Isa. 5:18, 19).

Will-o'-the-wisp evils were pursued with an eager desire that begot a bold and blatant defiance of God. By the omission of the name ("him") they added insult to injury and flung the promised judgment in the divine teeth.

IV. IMPROPRIETY (Isa. 5:20, 21).

It is ever the way to gloss over wickedness and hide it from ourselves and others. Evil is good; darkness is light; bitter is sweet. Such are "wise in their own eyes, and prudent in their own sight!"

V. INJUSTICE (Isa. 5:22, 23).

There are men whose only heroism is that "they carry their liquor well." These "mighty . . . men of strength" (v. 22) are the social drinkers of the clubs and cocktail parties. Such in places of responsibility, hold the destiny of their fellow citizens in their hands. If such flout the laws of God, will lesser laws be observed?

Verse 24 portrays the divine wrath as a prairie fire.

THE ALLIANCE FAMILY

(Continued from page 16)

The Franklinville church came into being through the vision and efforts of Mrs. Alfred Chain, with the first service being held in July, 1939. The first church was dedicated in 1944, during the pastorate of Rev. Chester Logue. Because of the steady growth of the congregation a new building was planned and property purchased and construction begun under the leadership of Mr. Roland Given. The main auditorium and parsonage were completed under the direction of Roy Titus, contractor. Six nearby Alliance pastors assisted Rev. Jesse Peace, pastor, in the dedication service, with Rev. L. J. Isch, District Superintendent, bringing the message. Approximately 225 persons were present.

Delta Lake Convention Fruitful

The Bible and Missionary Convention held at Delta Lake, N. Y., manifestly experienced the blessing of God. Rev. L. J. Isch, District Superintendent, said, "We haven't seen a response such as this for years."

Dr. Glenn V. Tingley, of Nyack, N. Y., came to the convention from evangelistic meetings in the West Indies, where thousands of persons had sought the Lord. Each morning at eleven Dr. J. A. Bandy spoke on the letters to the seven churches of Asia, bringing messages that stirred the camp. These speakers also conducted some afternoon services.

Rev. Gordon Cathey's ministry to youth was well received, and the children had a daily service with Miss Bertha Parliment. The prayer min-

istry, as well as the service on divine healing, was under the leadership of Rev. Dwight Steiner, and was marked with victory.

Missionary messages were brought by Rev. George S. Constance, Area Secretary for Latin America, Africa and the Near East, and Rev. and Mrs. William Bouw, of Indonesia. Bill West-on was in charge of the music.

Pastoral Changes

Rev. Paul Bersche, Vassar, Mich.
Rev. Chester J. Hay, Wireton, Pa.
Rev. R. F. Haggerty, Burns Ave., Dayton, Ohio.
Rev. Lowell Young, Calgary, Alta.
Rev. V. E. Gowdy, Oconomowoc, Wisc.
Rev. Myron J. Malone, Watertown, S. Dak.
Rev. Leon Jensen, Belgrade, Mont.
Rev. J. Philip Sorensen, Staples, Minn.
Rev. G. Linwood Barney, Instructor, Jaffray School of Missions, Nyack, N. Y.
Rev. Joel F. Winkler, Evangelist, South Pacific District.
Rev. Hartvick Johnson, Wilmot C. & M. A., Tucson, Ariz.
Rev. Edward Jones, Big Bear Lake, Calif.
Rev. Earl McNayr, Burlington, Vt.
Richard Shipley, Union Community Church, Attleboro, Mass.
Rev. George R. Richter, Nanty Glo, Pa.
Wilbur Junker, Verona, Pa.
Rodney Montgomery, Assistant Pastor, Erie Gospel Tabernacle, Erie, Pa.
O. B. Caudle, Findlay, Ohio.
John Bersche, Assistant Pastor, Gospel Tabernacle, Louisville, Ky.
F. Clifford Hicks, Assistant Pastor, Gospel Tabernacle, Toledo, Ohio.
R. J. Chapman, Holdredge, Nebr.
Howard F. Grosseohme, Tama, Ia.
Edwin Dixon, Calvary Church, Los Angeles, Calif.
Robert T. Allers, Assiniboia, Sask.
Robert Gould, Lake Windermere, B. C.
Fred Hubert, Nipawin, Sask.
Jacob Klassen, Fort Qu'Appelle, Sask.
Rev. Milton R. Johnson, Medicine Hat, Alta.



Can You Help Us?

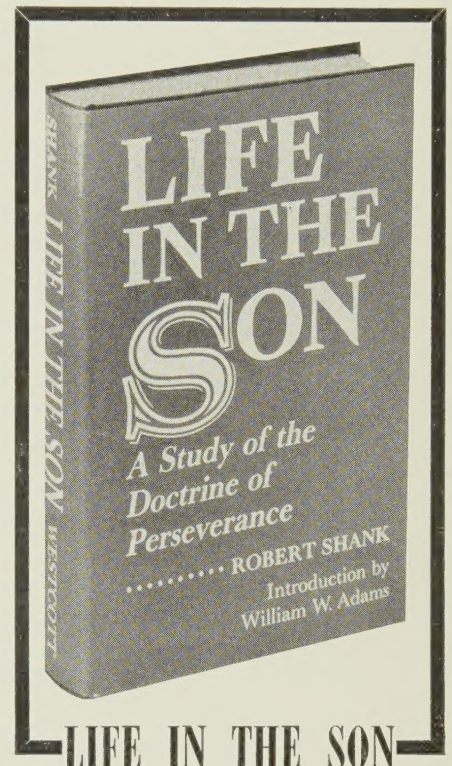
The editorial office lacks certain of the early volumes of THE ALLIANCE WITNESS, then published under the titles of "The Christian and Missionary Alliance," "The Christian and Missionary Alliance Weekly," "The Word, Work and World" and "The Gospel in All Lands." If our readers could supply us with any of these dated before 1900, we would be very grateful.

Also, we would like to secure a copy of *Let My People Go*, the biography of Robert A. Jaffray by A. W. Tozer. It is now out of print.—THE ALLIANCE WITNESS, 260 West 44th St., New York 36, N. Y.

The Secret

Someone asked Francis of Assisi how he could accomplish so much.

"This may be why," he said. "The Lord looked down from heaven and said, 'Where can I find the weakest, littlest, meanest man on earth?' Then He saw me and said, 'I've found him. I will work through him; he won't be proud of it. He'll see I am only using him because of his insignificance.'"



LIFE IN THE SON

ROBERT SHANK

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Missionary Treasury

June 1963

General Fund \$304,960.34
Missionary Specials 55,522.03

We praise God that full allowances have been paid in the first six months of 1960. Our income for the first half of this year is \$114,000 short of that required by the budget. We are trusting that our faithful donors will continue to be burdened for the financial need during the summer months.

Gifts for the month of June were covered by our receipts Nos. 26539-28362 and 2087-2197. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.

ISRAEL:

Land of Prophetic Fulfillment

MISSIONARIES in the land of Israel are witnessing an unfolding of events in striking fulfillment of ancient prophecies. Contrasted with this inspiring development is the almost unbroken resistance the individual Israeli maintains toward the gospel. A vision and faith like that of the prophets who "endured, as seeing him who is invisible" are essential to anyone laboring among these people in gospel ministries. He must see beyond the present negative response. Scriptures which describe conditions of the present day as though they were written by an observer on the spot refresh the heart and renew our confidence as we pray. Here are a few:

- DEUTERONOMY 28:62-67. An inquirer exclaimed in surprise as she was shown this passage and read, "In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!" In amazement she said, "In the days of the Nazi persecutions those were our very words, and they are in the Pentateuch."

- JEREMIAH 31:10 is one of many Scriptures that promise the gathering together of Israel from afar. Others are Jeremiah 29:14 and 31:8 and Isaiah 43:5, 6. The "Magic Carpet" airlift from Yemen is seen in the latter (the word "south" having reference to Yemen) and in Isaiah 60:8, "Who are these that fly as a cloud, and as the doves . . . ?"

- JEREMIAH 32:42-44. "Men shall buy fields for money, and subscribe evidences, and seal them." As is true of the above passages, the return from captivity in Babylon saw only a partial fulfillment of these verses. In 1949 the Alliance Mission properties in Jerusalem and Beersheba were registered in the State of Israel under provisions regulating the ownership of land.

- JEREMIAH 30:21. The independence of Israel was a dream few dared to take seriously a few years ago. "And their nobles shall be of themselves, and their governor shall proceed from the midst of them."

- JEREMIAH 31:38-40. The expansion and transformation of Jerusalem are an astonishment to all who knew the city prior to 1948.

- EZEKIEL 36:35. Everywhere cities are springing up, even in the Negev. They hum with industrial activity. Experiments in dry farming promise fruit.

- EZEKIEL 44:2. "This gate shall be shut." The Beautiful Gate remains closed. Closed also are the hearts of the multitudes who have returned to the land without faith in God.

The Christian and Missionary Alliance has two stations in Israel, Beersheba in the extreme south and Jerusalem, the capital city.

In our next issue: "Missions in Israel Today," by Rev. Leigh F. Irish

THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y. 61 Glenvale Blvd., Toronto 17, Canada